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FOR THE GOSPEL MESSENGER.

SERMON: ON STABILITY IN RELIGIOUS OPINIONS.

Hebrews, xii. 9.

Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace.

THE design of the apostle in the context is to excite in the Christians whom he addresses, a stability in their religious opinions; by leading them to contemplate the steady faith and perseverance of their pastors and rulers, and the unchangeableness of the doctrines which they were appointed to administer. This stability is of great importance at all times—but especially so in an age when the religion of the Redeemer must be recommended to the world by the conduct of its professors; and when, as the same apostle foretold, schemes of faith are multiplied, heresies exist, false spirits are abroad in the Church, and the love of many is waxed cold. At such a time, instability in the professors of Christianity cannot be guarded against with too much circumspection. It shall, therefore, be my endeavour, with the divine assistance, to point out to you some of the principal causes which produce this instability, and to bring under your consideration some of the most obvious consequences of it.

In the *first* place, a want of a proper knowledge of the nature and truths of religion will expose Christians to much unsteadiness in their opinions. That they might continue in the faith, St. Paul thought it important to the Colossians, that they should be well-grounded and settled—that is, should be thoroughly acquainted with the evidences and doctrines, with the whole design, and all the parts of revelation. But there are many individuals, who take up religion by halves. The doctrines which are congenial with their feelings, the truths which their own situation has rendered particularly interesting, the principles which incidental circumstances have most strongly impressed, are mistaken by them for the whole counsel of God. Hence it arises, that when their feelings alter, or new circumstances occur, their opinions change, and their conduct is varied. If Christians are thus imperfectly instructed in the nature and design of their religion, if they neglect to inform themselves for what end God has given them the gospel, and what it is which in his word he requireth of them, it cannot fail, that, like the vessel which has neither anchor nor helm, they will be driven of every wind, and tossed. On the contrary, let

them acquaint themselves perfectly with the principles of the doctrine of Christ, as they are found in the only pure receptacle of them, the word of God—and then, “learning these,” and not laying again and again the foundation of their faith, make it their single aim to go on steadily unto perfection; and it is probable they will progress, under the blessing of the Divine Spirit, towards the true measure of Christian excellence, unmoved by any of the currents of human opinion, which flow in every direction, and change their courses as times and seasons change.

Another cause of instability in religious opinions, is the love of novelty. With whatever is new human nature is prone to be captivated. It is this which gives to curiosity its powerful action in the human heart. It is upon this, that imperious fashion founds her wonderful empire. And the influence of this, even in the religious world, has not always been resisted. Although it is an uncontrovertible truth, that in matters of revelation the oldest opinion is the best, new systems of divinity come recommended to the weakness and the vanity of human nature, under greater advantages than the old one, which is better. That sameness which tires in the natural scene, is apt, unfortunately, to tire also in those things, of which, but for the capriciousness of our fancies, it would be esteemed a principal excellence. Hence new interpretations of scripture, various modes of worship, divers and strange doctrines, have a powerful attraction upon the minds of men. This has always been the case. In all ages curiosity has caused some to waver in their faith, and to wander from the truth. Over such the apostle Paul sometimes laments, as ever learning and never able to come to the knowledge of the truth; and sometimes he applies to them his severest sarcasm, that they will heap to themselves teachers having itching ears. But neither our curiosity, nor the novelty of opinions, can alter the truths or economy of the gospel. That which was the true faith, that which constituted the true Church, and that which was true holiness in the days of the apostles will continue to be so to the end of the world. There is one Lord, one faith, one baptism, and like Jesus Christ they are the same yesterday, to-day, and forever.

Another cause of instability will be found in the secret influence of our passions and worldly interest. In religious investigations it is of the utmost importance that we be affected by no motives whatever, which do not spring from a pure love of truth and duty. Yet, we do not know our own hearts. Little prejudices, partialities which arise out of their feelings, a view to temporal convenience or emolument, do sway men's minds even in religious opinions, with a powerful bias, whose strength perhaps lies in its imperceptibility. The influence of important friends, personal or political resentment—nay, an attachment to an individual instructor, has often, I blush to own it, converted him into an Unitarian who once adored the divinity of his Redeemer, and those into advocates for the stange doctrine of the unconditional reprobation of a part of mankind to everlasting destruction, who were once fully persuaded that Christ died for

all men, and that whosoever will, may taste of the waters of life freely. Inconstancy proceeding from this source is deeply to be deplored. It is prostituting the dignity of religion. It is trifling with the immutability of truth. We should always, as the apostle exhorts the bishop of Ephesus, continue in the things which we have learned and have been assured of, until a conviction of their error makes it our duty to relinquish them.

The last cause of instability in religion which I shall mention is, a mistaken zeal—and a cause this is peculiarly interesting, because the pious and well-meaning are sometimes inadvertently the subjects of its operation. There is no Christian, I believe, who finds in himself, while performing his warfare, that pure and uninterrupted perfection, after which he earnestly aspires. We carry about us a body of sin, of which we probably are not wholly divested till this body of flesh returns to the dust. But there are some, who having formed high ideas of Christian holiness, love and assurance, and still finding in themselves a portion of that frailty which belongs to every human being, are led to suppose, that good as the paths are in which they are travelling, there must be others which are better. Comparing the honest, internal state of their hearts with the external appearance of others, they fear that of all men they are least in favour with Christ, and far behind in the race which is set before them. Hence they are led to seek, in new opinions and untried modes, for that perfection which they cannot find in their own. They desire to be brought nearer to Christ—to come even unto his seat. So far their humility and affections are good. But their reasonings are erroneous; and their affections may consequently misguide them. For if they hear that Christ is in the desert, thither they credulously go forth: if it is told them, behold he is in the secret chambers, there they expect to find him: not considering that in every stage of their earthly pilgrimage they must be encumbered with the infirmities of their nature, and that they are advised by their Lord himself that false Christs and false prophets will arise to deceive, if it were possible, even the elect. It is not from change of opinions, nor from a fondness for all opinions that the peace of God will spring—but from a holy and steady observance of his commandments. If any man will do his will, he shall know of the doctrine that it is from heaven, and Christ will come unto him, and make his abode with him.

Surrounded by such and so many causes which may render us unsteady in our religious opinions, with what propriety does our Church lead us, in one of her collects, to pray, that God would himself enable us both to know and perceive what things we ought to do, and also give us grace and power faithfully to fulfil the same. How important this prayer is will more strikingly appear if we now proceed to consider some of the most obvious consequences of that instability, against which it is my anxious desire to caution you in this discourse.

And in the first place, it much retards the Christian's progress towards perfection and peace. Nothing is accomplished in any

arduous work without steadiness and perseverance. This is particularly true with respect to religion. Its object must be fixed. The means of attaining that object must be definite. And in the use of these means we must be uniform and constant. If men, to use the language of scripture, will be like children tossed to and fro, and carried about with every wind of doctrine—if to-day they are with the world and to-morrow with Christ—if they are now under the influence of one system of religion, and anon, advocates of another, it is hardly possible they should find the true peace, or reach the genuine maturity of the Christian. Reuben, the first born of Jacob, was of this description. At one time his sentiments are according to truth: at another, according to his feelings and the company he is in. Now we behold him led by his passions; and presently absorbed in holy and virtuous emotions. His venerable father observed his character with regret, and pronounced the prophecy concerning him—unstable as water, thou shalt not excel. And St. James, a servant of God, touching, in his epistle to the scattered Christians of the twelve tribes, upon this very subject, has the pertinent and just observation—that, a double-minded man is unstable in all his ways.—Indeed, whoever would try all the improvements, and enter into all the opinions in religion which the fertility of modern times has produced, must traverse a labyrinth far more intricate than that of Crete: nor is it certain, when he is once involved, that he will easily obtain a clue, which will conduct him back to the light and safety that he imprudently left. It often happens that those who have tried all faiths and wandered through all modes of religion are finally a prey to a fatal indifference, or to an enthusiasm as dangerous, or else in unavailing sighs regret their departure from the ancient way, in which their companions have, with steady steps followed the exalted worthies, who through faith and patience inherit the promises.

Another consequence of the instability of Christians is, that occasion is given to the enemies of the Lord to blaspheme. It is with a scrutinizing eye that the world observes the conduct of those who call themselves the followers of the Redeemer. If they are unsteady in their virtue, if they are unsettled in their principles, if by any of the causes which have been mentioned they are made examples of inconstancy and caprice, those who will not allow themselves the opportunity and means of judging more correctly, will not fail to infer that the peace and satisfaction which Christianity professes to bestow on its votaries, is more a fancy than a reality. Nor will the evil be confined to those who are of the contrary part. When the young and inconsiderate among ourselves observe their parents and elders endeavouring to serve both God and Mammon, varying their conduct with their situation—or, with a mistaken liberality, levelling the distinction of things, and patronizing the most opposite tenets, there is danger of their acquiring many loose ideas concerning religion, if they do not imbibe sceptical ones. It is hardly possible, that they will preserve much veneration for a thing so mutable; or conceive strong attachments to an object so

indefinite. Hence it is that we are commanded to walk circumspectly—not to please ourselves—nor to seek our own benefit—but to have our eyes upon our brother for his good, and edification.

Lastly: by the instability of Christians, the great and essential truths of the gospel may be endangered. There is no setting any bounds to the wanderings of the human mind, when it has passed the limits prescribed to it by the Almighty. What contrariety of opinions—what crude and monstrous systems of belief—what discord and confusion, has it not produced in the world, when it has trusted to its own skill and departed from the landmarks which the fathers had set. They who will permit themselves to deviate, must expose themselves to err. The truths of the gospel, as far as they may be affected by human conduct, can be preserved pure and entire, only by the stability of its professors in resisting innovations and contenting themselves with the written word for a light to their feet and a lamp to their paths. It was with a view to this difficulty, that St. Paul advised Timothy to hold fast the form of sound words, and that Jude deemed it needful to exhort all Christians that they should earnestly contend for the faith once delivered to the saints. Indeed, the idea is absurd, that human reason should be capable of improving that which the Almighty has made perfect. Whoever will study the history of the human mind, may find occasion to sigh, that the frailties of our nature are so great as to render the unrestrained indulgence of freethinking upon religion a dangerous, if not a sinful experiment.

It is your happiness, my brethren, to have been called to a knowledge of the gospel in a Church which is established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone—a Church, venerable alike for the beauty of its economy, and the reasonableness of its worship, and destined, we hope, to be the ark in which the true terms of the covenant shall be preserved in their purity, notwithstanding the errors in doctrine, in discipline, and in practice, which, in seasons of innovation and human vanity, may spring from the ingenuity or perverseness of man. Gather, therefore, from her excellent services and from the scriptures which she has appointed to be read every Sabbath day, a right knowledge of God and your religion. Bring this knowledge to the government of your lives. Endeavour by its light to remove from your nature whatever is evil—and strive, through its blessed influences, to honour your Maker by discharging with fidelity the various duties which belong to the stations and relations in which he has placed you. When you have done all, own, with humility, that you are unprofitable servants—and trust, with a lively faith, for your final acceptance, to the merits and mediation of his Son, your Redeemer. Then, if any man shall say unto you—lo, here is Christ—or, lo, he is there—go not after him. In the vocation wherein ye were called, therein abide. Make it your principal care to imitate the constancy and order of the primitive Church, by continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—*Amen.*

FOR THE GOSPEL MESSENGER.

ESSAY ON THE RE-UNION IN HEAVEN OF CHRISTIAN FRIENDS.

The doctrine of immortality is a balm for the wounded spirit; an incitement to generous deeds; and a hope full of glory. It comforts, delights, animates, improves and ennobles human nature. It raises man above terrestrial beings; makes him a little lower than the angels, and wings him into the presence of the Great Supreme. But is it a *solitary* immortality? Does it destroy the connexions of life? Does it *separate* friend from friend, the child from the parent, and the minister from his people? These inquiries often excite the solicitude of the Christian, and to those who have hearts to feel none can be more interesting. It is intended to endeavour to show you that the re-union of *Christian* friends, in the future world is, to say the least, very probable; and to offer to your attention some considerations suggested by the subject.

In the first place, this opinion is agreeable to our *natural reason*. It seems inconsistent with the Divine goodness to believe, that those whom death has separated will not be re-united. We find, therefore, that the doctrines of the immortality, and the re-union have been generally associated, and they who admit the one, expect the other. The untutored African courts death, because he believes it will restore him to his friends. "What an inconceivable happiness (says Socrates) to converse in another world with Sisyphus, Ulysses, and others, especially as those who inhabit that world shall die no more." "O glorious day (says Cicero) when I shall join my Cato in the assembly of spirits." — This opinion is a natural inference from the *properties* of the soul. If the soul continues to act, and indeed has all its faculties strengthened in the eternal state, as we must believe; then memory will turn to her friends, and if they are in heaven, affection will search them out.

The solicitude of the pious on this subject might lead us to expect it. It surely is reasonable to expect that *such* a solicitude will be *answered*, that the *fondest* wishes of God's dying servants will be gratified; that their *last* prayers will be heard; that the love they carry to the brink of the grave will not there sink, and be buried for ever; and that they who hope and pray to meet together in heaven will not be disappointed.

But instead of speculating on the light of nature, let us come to the bright light of revelation, and this doctrine of re-union seems intimated, in the circumstance that the scriptures make our immortality an argument for cultivating friendship. "See (saith the apostle) that ye love one another fervently, *being born again* not of corruptible seed, but of incorruptible." Now if Christian attachments were to last only during this short life, our immortality would be an argument not for cultivating them, but for curtailing their number, and contracting their strength; and for turning our affections entirely to those superior beings who are to be with us for ever. Our immortality could never be mentioned as an argument for cultivating friendship with mankind, unless the friendship also was immortal.

The *completeness* of knowledge in the heavenly state seems, to imply this doctrine. Of heaven, it is said, "there is no night there." "Here we see through a glass darkly, but there face to face; now I know in part, but there shall I know, even as also I am known." Since our knowledge is to be thus *complete*, surely we shall know those in heaven, whom we have known on earth, and it may be expected that our attention will fasten among its first objects, on our friends.

The varieties of station, in the heavenly state is another intimation on this subject. We are told, that as there exists a variety of character here, so there will be a variety of happiness hereafter; that as on earth, each member of Christ has his appropriate office, so there are some greatest and some least in the kingdom of heaven, the archangel, and the angel, "one star differing from another star in glory." But this *variety* of duty and reward implies a knowledge of those who have relative stations in the one Church, who are above us, because they have been more faithful, or below us, because they have been more negligent.

The general judgment implies this doctrine. The ways of God are to be justified to those men who had misunderstood them: the secrets of the heart are to be disclosed to those men who are interested to know them. On that day, then, acquaintances must recognize each other. The good are to be honoured together. Why should they afterwards be separated? On earth, they have, in the cause of God, laboured and suffered together, and when the burden and heat of the day are past, shall they not enjoy their rest and refreshment in association? Shall they not be in one house, at one table, with their common Father, and Redeemer, and Sanctifier?

There is another intimation, in the circumstance, that the saints carry their earthly recollections into heaven. St. John tells us, the blessed sing the song of Moses and the Lamb. They recollect their tribulations, their persecutors, the kindred, the tongue, the people to which they had belonged.* If, then, some of their countrymen, of their kindred, are translated to the same heaven, will they not of course be recognized?

Let us consider the conversation of our Lord with the Sadduces. They disbelieved the resurrection, and stated to him this objection, "In the resurrection, whose wife is she, for seven had her?" Now this remark proves that they who admitted the resurrection, admitted also the future association of the departed, for the objection is derived altogether from the supposed difficulty of that association. It is remarkable, that our Lord does not correct that opinion, as he would have done had it been erroneous, though he obviates the supposed difficulty. He does not deny the future association of the pious, but states it to be of a spiritual nature. Now if it were so, that the departed have no fellowship with each other, it would have been sufficient to mention the fact

as a complete answer to the Sadduces. But the reply is an indirect acknowledgment of it. "They who shall be accounted worthy to obtain that world, neither marry, nor are given in marriage.—They are equal unto the angels"*—that is, they do live together, as angels.

Our subject is illustrated by that promise of our Lord, at his last supper: "Verily I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new *with you* in my father's kingdom." If the apostles are to be together in heaven, it is a reasonable inference that others who have been associated in the service of God on earth will also be brought together in heaven. But this promise of our Lord has been generally understood as not peculiar to the apostles, but applicable to all worthy partakers of his holy supper, and as it assures them of their being called to a better feast in the heavenly state, so it assures them of their having the visible presence of their Lord, and also of each other.

The parable of the rich man and Lazarus affords two inferences in favour of our doctrine. First we find that the rich man from his place of torment, addressed himself to Abraham, and to Lazarus. In another place, our Lord tells us, that the impenitent "shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and they themselves thrust out."† But if the wicked have knowledge of the righteous, surely it is reasonable to suppose, that the righteous have knowledge of *each other*. Secondly, we find that Lazarus was in company with Abraham. If with Abraham, most probably with *other* good men. And if Lazarus had this fellowship, is it not probable that other Christians shall have it?

There are three circumstances mentioned in the scriptures which appear, almost to amount to a positive declaration on this subject. The first is, that the saints are to be known to the *condemned* of mankind. "The saints (says St. Paul) shall judge the world." The second is, that the apostles are to be known to all the Jews, if not to all mankind. "Ye also (says our Lord) shall sit on twelve thrones, judging the twelve tribes of Israel." The third circumstance is, that people and ministers are to know each other. "We are your glory, as you also are our's in the day of the Lord Jesus. Warning every man (says St. Paul) and teaching every man, in all wisdom, that we may *present* every man perfect in Christ Jesus." "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our *Lord Jesus Christ* at his coming? For ye are our glory and joy."‡ If then the saints are to be known to the ungodly; the apostles to the Jews; and people and ministers to each other; surely we may conclude that there will be an acquaintance among the saints in general. It appears moreover, that this re-union is one of the great motives set before the believer, a part of the consolation offered to him in suffering, and of the great prize exhibited to his *hopes*. What are the consolations of David

* Luke, xx. 35.

† Luke, xiii. 28.

‡ 1 Thess. ii. 19.

on the death of his beloved child? Not merely, that God is a sovereign and a tender father—not merely that “it is good to be afflicted;” but also that he shall, in due season, if faithful to his obligations, once more behold him: “I shall go to *him*, but he shall not return to me.” When Martha too, weeps at the tomb of Lazarus, Jesus directs her attention to his restoration to her. “Thy brother shall rise again.” And that mother who beheld her seven sons tortured and murdered, because they would not abjure their religion; how is she supported, and how does she encourage them? Partly by considerations drawn from the divine justice, power and mercy; and *partly by the hope* of a happy *re-union*. To the last victim, she nobly says, “I beseech thee my son*—Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive *thee again*, in mercy with thy brethren.”

To the afflicted Thessalonians, St. Paul seems to suggest the same consolation, when he says, “Jesus Christ died for us, that whether we wake or sleep we should live together with him. Wherefore, comfort yourselves together.”† When St. Paul contemplates the scene of the last day, he does not overlook this cheering circumstance that he and his converts will be presented together: “He who raised up Jesus shall raise up us also, and present us, *with you*.”‡ When he speaks of that rest which remaineth for the people of God, he reminds them that it is a social rest: “To you who are troubled rest with us.” When he rejoices in the prospect of the glories destined for him, he is made more happy in the consideration, that he and his Christian friends shall be associated: “If so be that we suffer with him, that we may also be glorified *together*.”§ And finally, when he recounts the blessings of Mount Sion, the heavenly Jerusalem; that it is the abode of God, of Jesus, and of an innumerable company of angels, *he does not neglect to mention*, that there we shall come to the general assembly,|| and Church of the first born, and to the *spirits of just men* made perfect.

In describing the blessings of the future state, our Lord himself mentions the “communion of the saints.” “Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.”¶ Now if a part of our happiness be the society of these patriarchs, it is at least probable that a part of our happiness will be the society of other pious persons, and especially of those endeared to us by the sympathy of life. If they who come from the east and west shall delight to be with just men, *whom they never knew*, how much more shall they rejoice to be with those, with whom they took sweet counsel, and walked in the house of God as friends—the mother with those children whom she brought up in a godly life, and children with those parents whom they honoured in the Lord.

It may be observed, in the last place, that our doctrine has been held by wise and pious theologians of all ages. St. Cyprian says:

* 2 Macc. vii. 9.

† 2 Thess. i. 7.

‡ 2 Cor. iv. 14.

§ Rom. viii. 17.

|| Heb. xii. 23.

¶ Matt. viii. 11.

"Our parents, brethren, children, and near relations expect us in heaven." St. Jerome and St. Augustin avail themselves of this affecting topic of consolation. "In the journey of life, as in other journies (says Bishop Horne) it is a pleasing reflection that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end." — "I am not one of those (says Bishop Heber) who apprehend that a well grounded esteem, even for earthly beings, will perish with the present world; and I trust I am not presumptuous in cherishing the hope, that many of the friendships begun here may be among the sources of our everlasting happiness hereafter." It was held by the compilers of our prayer book, for in the office for burial we are taught to pray, that "*we with all those* who are departed in the true faith may have our perfect consummation and bliss." And, in the prayer for the Church militant, we beseech God to give us grace so to follow the good examples of his departed servants, that "*with them* we may be partakers of his heavenly kingdom."

Some objections have been made to the doctrine before us. First: It is said, that hereafter man is to have a *spiritual* body, and that under this change, friends cannot recognize each other. But there are surely other means of recognizing besides the external appearance. Many of the saints arose at our Lord's crucifixion, and appeared unto many, and if God could cause them to be known, he can cause all others. Stephen and Paul while they were yet on earth knew our Lord, when by a vision, they saw him in heaven, though he had his glorified body; Mary knew the angel Gabriel, when he addressed her; and, at the transfiguration, Moses and Elias were known by the Apostles. Now if even mortals can recognize the inhabitants of heaven, when permitted to see them, much more easily can they be recognized, by the inhabitants of the same heaven, by those who have put on immortality.

A second objection is, that the happiness of the saint would not be perfect, if he is to know that some of his friends are shut out of heaven. To this we answer, that the saint will have a perfect acquiescence in the will of God, which he knows to be holy, and just, and wise, and merciful. Besides God can erase from the mind the memory of all attachments which have not a religious basis, and can supply all such losses, so that among the saints every man may find a father and brothers, a mother and sisters. "The blessed (says Dr. Edwards) should not have the remembrance and knowledge of one another, unless this were some ways serviceable to advance and heighten their happiness; and therefore, so far as knowledge and remembrance are *not* serviceable to this purpose, we may assure ourselves that they shall cease, and be extinct, before we enter the place of eternal happiness."

Connected with the present subject is the opinion, that the departed have a knowledge of the transactions of earth. This opinion is supported by these circumstances—that the rich man in hell was solicitous about the conversion of his brothers on earth: that several of the promises to good men, as that to Abraham, "In

thy seed shall all the nations of the earth be blessed," were unaccomplished till after their death, and of course would be unknown to them, unless indeed they are known from their spiritual residence; that the apostle declares, that the saints below are encompassed about with a great cloud of witnesses, meaning the departed; and finally, that our Lord declares, "There is joy in heaven over one sinner that repenteth." To this, also, it has been objected that the knowledge of what passes on earth would substract from the happiness of the blessed. But the proper answer is, that the saint does not receive the full measure of his felicity *until the last day*, and who can say, but the prospect of his friends on earth ungrateful to their maker, and negligent of their true welfare, may be the alloy in his happiness, not to be entirely removed till the earth shall be no more. What circumspection should this thought produce!—Think for a moment! Thy friend departed in the Lord, blushes for thy ingratitude, weeps for thy danger, or in thy good works finds delight, even in heaven. Now if this opinion be correct, that the saints above have knowledge of their friends on earth, much more may we expect that they shall have knowledge of *them* when they arrive at the same heaven.

Such are some of the considerations which render it, to say the least, highly probable, that in heaven, Christians will renew their friendship. But let us beware of that common error, which exalts the creature above the creator. The prospect of again meeting our deceased friends is indeed delightful, but the brightest beam of heaven comes from the throne of our God, and if we rejoice to renew our sympathy, we should rejoice much more to enter on an intimate communion with our Father and Redeemer, who loves us beyond all expression. "If I meet Christ (said a dying Christian) 't is no matter whether I see others, or not; though I shall want some to help me praise him."

Let this doctrine awaken fervent gratitude to God who gave us our friends, and more, if they be worthy, will give them to us for all eternity. To take by the hand, never again to part, the associates of our youth; to review the temptations and sorrows which we overcame together on earth; to recount the circumstances of our separation; to excite each, in the other, that dearest emotion, gratitude to our Father, Redeemer, and Sanctifier; and to mingle our notes in the allelujahs of heaven! Blessed, thrice blessed be God who hath given us such a hope!

Let this doctrine animate our efforts and prayers for the salvation of those we love, for if they are lost to God, they are lost to us, for ever and ever. Let us love our *Christian* friends more and more, since we believe they are to be our companions through the everlasting ages; and while we love them less than our God, we can never love them too much. But may we ever remember, that this is the first and great commandment, to love the Lord our God, with all the heart, and soul, and mind, and strength. "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of *thee*. My flesh and my heart faileth, but *God* is the strength of my heart, and my portion for ever."

FOR THE GOSPEL MESSENGER.

"DR. COOPER'S CASE."

Messrs. Editors,—The pamphlet which the President of the South-Carolina College has lately put forth under the above title, has just fallen into my hands. I have read it with much regret. From such a man I had hoped to see a temperate, rational, and decorous statement of facts; such as would have proved equally satisfactory to his friends, and confounding to his enemies. On the contrary, he has put his well-wishers to shame, and furnished his adversaries with abundant occasion of triumph. Such, at least, has been the impression made on myself; and with your permission, I will go on to assign my reasons.

1. Dr. Cooper appears to misapprehend the grounds upon which his removal from the presidency is advocated. It is not that he is supposed to have infringed any positive law either of the State or College. As far as I know, this is contended for by none. But it is thought by many, that the conduct which he has pursued is injurious to the cause of religion and morals, and consequently improper, especially in one who sustains the responsible office of educating the youth of the State. The ability of Dr. C. for literary instruction may be fully conceded, and yet parents may dislike to expose their children to the influence of one, who has avowed sentiments abhorrent to their feelings.

2. Dr. C. is probably right in asserting, that according to the Constitution, "the Legislature cannot act on any religious question." But surely he is guilty of error when he says, that it cannot act "in reference to any religious consideration or suggestion whatever." If this be true, then is infidelity established by law. The religious man is compelled to lay aside his religion, when he enters the representative hall, or senate chamber. No! he who is truly religious, will act "in reference to religious considerations" always; since true religion does not merely dwell upon the lips, but discovers itself in the life.

3. Dr. C. certainly has a right to think for himself. But surely he has suffered himself to indulge in harsh and unjustifiable language of the clergy. When he calls them "money-seeking, money-making, wealth-amassing;" when he asserts, that they "cunningly pretend that their cause is God's cause, and their treasury God's treasury;" and when he insinuates, that because they receive a salary for their labours, "they must of course devote themselves to religion from no higher motive than pecuniary gain;" does he reflect, that he is wantonly assaulting many who have never done him injury, and passing a most uncharitable judgment on a multitude of his fellow-creatures? Let him *argue* against them as much as he chooses; but if he desires to have any influence with a discerning community, let him not descend to *reviling*.

4. Dr. C. affirms, that "the setting apart of Sunday as a sabbath day, is of human authority alone; and as the clergy well know, is not authorized in any part of the Christian dispensation." The authority is no doubt human in the doctor's opinion. But "the

clergy well know," and Christians in general believe, that the setting apart of Sunday is warranted by apostolic practice, as appears from several passages of the New Testament. As much as Christian denominations differ on some points, they almost universally agree on this.

5. The doctor further affirms, that "the scriptures of the New Testament expressly forbid all praying in public, and as expressly directs it to be in private." This is altogether erroneous. The idea is derived from Matt. vi. 5. 6. But it is evident that our Saviour is there speaking of private prayer, and condemns the ostentatious manner in which some of the Jews were in the habit of performing it. It would have been strange if he had forbidden public prayer, when he was so regular an attendant on the worship of the Jewish synagogue. Instances of public prayer may be seen in Acts, i. 14., xii. 5. 12., xvi. 13. 16. There is room for suspicion, that the doctor is opposed to prayer *altogether*. See "Letter of a Layman."

6. Dr. C. again affirms, that "the scriptures of the New Testament do not countenance the necessity or expediency of any such order of men as a hired clergy." 'Freely ye have received, freely give,' are the commands." This quotation must have been made from memory, and from the mere sound, or it would have been at once perceived to have nothing to do with the subject. It is more to the purpose to remark, that our Saviour says, "The labourer is worthy of his hire." And it is St. Paul's observation, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." The doctor probably wishes to dispense with the clergy, that his lay-preaching might meet with more success.

7. Dr. C. compares his case to that of Galileo. But the truth of his theory yet remains to be proved. Geologists equally learned, sustain the account of Moses. Besides, Joshua was not laying down a theory, but using ordinary and familiar language, when he commanded the sun to stand still; just as Dr. C., with his superior knowledge, says, "The sun will rise to-morrow."

8. Dr. C. has endeavoured to mislead his readers by his appendix on the Pentateuch. His learned quotations from the fathers, may be got without much trouble from Prideaux, whom he also quotes. Neither the fathers, nor Prideaux, nor Calmet, regarded Esdras as "the author of the whole Pentateuch." The fathers maintained, that the scriptures were lost and destroyed in the Babylonish captivity, and that Ezra *restored* them all again by Divine revelation. Prideaux and Calmet maintained, that Ezra merely added what appeared necessary for the illustrating, connecting, or completing of them. The last mentioned author asks, "If a slight addition, or change, in the text of an author be thought sufficient to deprive him of his labours, what writer could remain in quiet possession of his work even a single century?" What are we to think of the doctor's fidelity in quotation?

FOR THE GOSPEL MESSENGER.

ISAAC A LIVELY TYPE AND REPRESENTATION OF CHRIST.

(From Dr. Jortin.)

The resemblance between Isaac and Christ, continued through a variety of circumstances, is extremely singular and striking; and not to be accounted for, except by a divine design and fore-appointment, as will manifestly appear by taking a distinct view of it.

The birth of Isaac was miraculous, and contrary to the common course of nature: so was the birth of Christ, and in this the resemblance was singular.

The birth of Isaac was foretold and promised by God himself: so was the birth of Christ declared before by the angel.

Isaac had his name given to him before he was born: God said to Abraham, Sarah shall bare thee a son, and thou shalt call his name Isaac. In like manner the angel said to Mary, Thou shalt bring forth a son, and shall call his name *Jesus*.

The word *Isaac* signifies *laughter*, or joy, which name was given him, not only because Abraham and Sarah had laughed when the promise was made to them, but also on account of the joy which he caused to them at his birth, and as he was to be a public blessing to all nations, and in him the promises of God were to be fulfilled; so the word *Jesus* signifies a *saviour*, and the tidings of great joy which was to be to all people.

Isaac is called the only son, and the beloved of his father; a title afterwards most peculiarly appropriate to Christ, the only begotten and the beloved son of God.

Abraham offered up his only son, as God afterwards gave up his only son to die for mankind.

Isaac was an emblem of Christ in his death and resurrection; and in this there is that difference which ought to be between the type and the person represented, between the shadow and the substance; for Isaac died figuratively and typically, but Christ died truly and really.

Isaac for the space of three days, that is, from the time that the command of God was pronounced, to the time when he was laid upon the altar, may be considered as dead by law, and by the sentence passed upon him; and when he was released by a second command he arose figuratively, and was restored to life again. So Christ was for three days in the state of the dead, and on the third day arose to life.

Abraham took the wood for a burnt-offering and laid it upon Isaac, who carried it to the place where he was to be sacrificed; and thus he was bound, and lifted up, and laid upon it. The like circumstances are observable in Christ bearing his cross.

As the most clear and express promise of the Messiah was made to Abraham; so the most express and lively type of the Messiah we meet with in all the Old Testament, was Abraham's offering up his son; and as St. Jerome tells us from an ancient and constant tradition of the Jews, the mountain of Moriah where Abraham was

commanded to sacrifice, was mount Calvary, the very spot where our Lord also was crucified and offered up for us.—(See Tillotson.)

Our Saviour is constantly represented in the New Testament, as offering up himself not only a sacrifice, but as a willing sacrifice, and laying down his life not by constraint, but of his own accord. We may conjecture that Isaac also was in this respect a type of Christ, and that he willingly submitted to the command of God, though not without those fears, and that dejection which are incident to human nature. The account which we have of this transaction is very concise, but as Isaac was old enough, and strong enough to carry the wood for a burnt-offering, and as it appears not that he endeavoured to save himself by resistance or by flight, as it can hardly be supposed that Abraham would kill him without first informing him of God's command, and reminding him of the folly of attempting to disobey it, and giving hopes of being restored again to life and to his father, we may suppose that Abraham made use of all proper motives to induce him to resignation and submission, and that Isaac behaved himself dutifully and piously on this occasion.

Josephus (*Antiq. i. 13.*) who had no notion that Isaac was a type of the Messiah, yet led by the circumstances, and by the probability of the thing, introduces Abraham exhorting his son to resign himself to the will of God, and Isaac complying with great sedateness and generosity of mind, makes the heroic virtue of the son equal to that of the father. And an ancient Christian writer (*Clemens, Epis. i. p. 31.*) who was contemporary to the apostles, hath made the same remark.

When Abraham was upon the point of sacrificing his son, the angel of the Lord came and prevented him: when Christ had been the appointed time in the grave, the angel of the Lord came and attended upon his resurrection.

Thus have we shewed the resemblance between Isaac and Christ to be so strong and singular, as to justify the supposition, that the first was a type of the second.

FOR THE GOSPEL MESSENGER.

ON THE TIME OCCUPIED IN CREATING ALL THINGS.

Messrs. Editors,—The notion which the celebrated Faber has taken so much pains to establish, viz. that each of the days in the Mosaic account of the creation denotes one thousand years, is very happily confuted in the following extract from one of Bishop Horsey's Sermons, written many years before Faber's work.

"A conclusion has too hastily been drawn, that a week would be too short a time for physical causes to accomplish their part of the business; and it has been imagined, that a day must be used figuratively in the history of the creation to denote at least a thousand years, or perhaps a longer period.

"In what manner the creation was conducted is a question about a fact, and, like all questions about facts, must be determined, not by theory, but by testimony; and if no testimony were extant, the fact must remain uncertain. But the testimony of the sacred his-

torian is peremptory and explicit. No expressions could be found in any language to describe a gradual progress of the work for six successive days, and the completion of it on the sixth, in the literal and common sense of the word 'day,' more definite and unequivocal than those employed by Moses; and they who seek or admit figurative expositions of such expressions as these, seem to be not sufficiently aware, that it is one thing to write a history, and quite another to compose riddles. The expressions in which Moses describes the days of the creation, literally rendered are these: When he has described the first day's work, he says—'And there was morning and there was evening, one day;' when he has described the second day's work, 'There was morning and there was evening, a second day;' when he has described the third day's work, 'There was evening and there was morning, a third day.' Thus, in the progress of his narrative, at the end of each day's work, he counts up the days which had passed off from the beginning of the business; and, to obviate all doubt what portion of time he meant to denote by the appellation of 'a day,' he describes each day of which the mention occurs as consisting of one evening and one morning, or, as the Hebrew words literally import, of the decay of light and the return of it. By what description could the word 'day' be more expressly limited to its literal and common meaning, as denoting that portion of time which is measured and consumed by the earth's revolution on her axis? That this revolution was performed in the same space of time in the beginning of the world as now, I would not over confidently affirm; but we are not at present concerned in the resolution of that question: a day, whatever was its space, was still the same thing in nature—a portion of time measured by the same motion, divisible into the same seasons of morning and noon, evening and midnight, and making the like part of longer portions of time measured by other motions. The day was itself marked by the vicissitudes of darkness and light; and so many times repeated it made a month, and so many times more, a year. For six such days God was making the heaven and the earth, the sea, and all that therein is; and rested on the seventh day. This fact, clearly established by the sacred writer's testimony, in the literal meaning of these plain words, abundantly evinces the perpetual importance and propriety of consecrating one day in seven to the public worship of the Creator."

Patrick Henry left in his will the following testimony in favour of the Christian religion. "I have now disposed of all my property to my family; and there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

Praying in its season is better than ploughing, and ploughing in its season is better than praying, and will do more good, for God will more accept and bless it.—*Baxter*.

FOR THE GOSPEL MESSENGER.

EXTRACT FROM THE LIFE OF THE REV. D. JARRATT.

Messrs Editors.—In a letter dated Dec. 1, 1794 from the Rev. D. Jarratt, a celebrated minister of the Episcopal Church in Virginia, to Rev. John Coleman of Maryland, I find some remarks so applicable to the present times (indeed they are full of that sagacity which may be said almost to border on prophecy) that I ask for their insertion in your Magazine.

“But for my own part, I have no great dread, that any mighty execution will be done, by *Thomas Paine*, or any other writer of his stamp; nor indeed by any weapons of the open and professed enemies of the Christian church. I can rely on the promise of God that *no weapons formed against his church shall prosper*. I am much more afraid of the profest, though misguided friends of *religion*, than of *her* declared enemies. I am verily persuaded, that many zealous professors of religion, by their irregular and disorderly, though, perhaps, well meant proceedings, have done more to the discredit and prejudice of our holy religion, than all the *deists* and *infidels* in the world. When we consider what forbidding appearances have assumed the name of religion—yea, have been held up as great marks of religion—when we reflect on the multitudes of ignorant and unexperienced men, of all ranks and colours, who, because they supposed they had a *call*, have been encouraged to preach—when we call to mind the frequent appointments for meetings, that all these may exercise their talents—when we listen to the jargon and wild notions of such preachers, and behold their furious gestures, &c. what could we reasonably expect, as the consequence, but that men would be disgusted and fatigued, nauseated and rendered indifferent about attending on any of the institutions of religion. This disgust, nausea and fatigue are pretty general at present; and, if I am not mistaken, they have, in a great measure, originated from *this source*.

I doubt not but most of those weak and unqualified men suppose they are *called* to preach, and that they are actuated by a zeal of doing good—but I rather judge, that pride is the principal mover. God is not the author of confusion. My judgment, in this matter, is founded on my knowledge of human nature, in general, and my own experience, in particular. And here I will insert a little anecdote respecting myself. In my former letter, I mentioned my having meetings for prayer, reading, &c. soon after I had some acquaintance with religion. In doing this, I thought I was actuated by the purest and most laudable principles. But being, one evening, in company with an older and more experienced christian, I simply related to him my practice of meeting and the effects my efforts seemed to have on my hearers. The gentleman looked grave on the occasion, and, instead of his approbation, which, no doubt, I expected, he gave me a little history of his own proceedings.

‘When religion,’ said he, “first broke out in these parts (*Henrico and Hanover*) I used to hold meetings in our meeting house, for prayer, reading, &c. and large congregations attended—the people were frequently much affected, and I thought my zeal for their souls was so great and ardent, that I could freely have laid my head under their feet, to promote their happiness, by turning them to the Lord; but, added he, after a while I found a devil of pride lay at the bottom of all my exertions.’—He made no application, nor was it necessary, for I felt the words applied with great power to my heart—I saw my own picture drawn to the life—I was ashamed and confounded, in the presence of the venerable man—when I discovered the same *devil* to lurk and predominate in my own heart, which I had not before discovered, nor even suspected. It was a good lesson to me and I endeavoured to profit by it. It is not therefore without a cause, that I am led to judge that pride is a principal agent in the mission of many in our day. Human nature is the same now, as when I was a young man. And as it may not be the fortune of every one to meet with such a judicious monitor, as I did, I fear pride reigns in many hearts undiscovered, for a long time. Indeed the manner, in which many young volunteers are now treated, tends rather to foster pride, than to discover and destroy it. I believe it is no uncommon thing for a young and bold adventurer, who is good at *vociferation*, to be cried up as a *great preacher* an *useful preacher*, a *zealous preacher*, and such like—all which directly tend to confirm a man in his blindness, and blow him up like a bladder. I can hardly think the real interests of religion will ever be promoted by such instruments, whatever present effects, on the passions, their efforts may have. I may be mistaken—but this is my judgment.

The state of religion, at this time, is gloomy and distressing, and the church of Christ seems to be sunk very low. But this will not always be the case. I believe she will yet arise, and shake herself from the dust, and become a praise in this *western world*. Whenever this happy period shall arrive, the blessed change will be effected, by able ministers of the New Testament, duly qualified, and regularly introduced into the sacred office, according to the order of God’s word. Churches will be established and built up in ancient faith, under the care of their own *stated* and *settled* pastors. This was the order pointed out by the apostle, and ought to be duly observed. Profane history informs us of *peripatetic philosophers*—but *peripatetic pastors* is a novelty in the christian church. This *peripatetic* plan, as far as I can see, has not only no countenance from scripture, but is, in its very nature, subversive of the unity of the christian church. Will any one deny that the scriptures are for *stated* and *settled* pastors over particular churches? But how is it possible for *stated pastors* to maintain love, unity, harmony and peace, among their respective flocks, while such a number of *peripatetics* are continually intruding upon their province, and seeking by all means to draw away disciples after them? Upon the whole if it be scriptural that every church should have its own *stated minister*, then the contrary is unscriptural, and must come to nought,

whenever the church shall appear in her beauty and splendor, and command the respect she deserves.

The order and regulations of the Protestant Episcopal Church are, in my opinion, as apostolic, as any church whatever; and from the decency and edifying system of her public worship, as well as from former interpositions of Divine Providence in her favor, I am led to think she will yet see better days, than at present—she will yet arise and shake herself from the dust, and be, in some measure, respected, according to her real worth.—I have no expectation I shall live to see this—but shall die in the hope of it.”

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—The following was one of the publications of the celebrated John Wesley. A vindication of his *example* (which it is well known was contrary to the advice here given,) that is a refutation of his own reasons, would have been a curious and a difficult undertaking.

OBSERVER.

Wesley's Reasons for not separating from the Church.

Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print and in private conversation.

Because on this, as well as many other accounts, it would give huge occasion of offence to those who seek and desire occasion; to all the enemies of God and truth.

Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any further benefit from our preaching.

Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

Because it would be throwing balls of wild fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention between those who left and those who remained in the church, as well as between those who left us, and those that remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

Because to form the plan of a new church, would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom, and greater depth and extensiveness of thought than any of us are masters of.

Because, from some having barely entertained a distant thought of this, evil fruits have already followed; such as prejudice against the clergy in general, and aptness to believe ill of them; contempt not without a degree of bitterness, of clergymen, as such; and a sharpness of language towards the whole order, utterly unbecoming either gentlemen or Christians.

Because we have melancholy instances of this, even before our eyes. Many have, in our memory, left the church, and formed themselves into distinct bodies. And certainly some of them from a real

persuasion, that they should do God more service. But have any separated themselves and prospered? have they been either more holy, or more useful than they were before?

Because by such a separation we should not only throw away the peculiar glorifying which God has given us. "that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;" but should act in *direct contradiction to that very end, for which we believe God hath raised us up*. The chief design of his providence in sending us out, is undoubtedly to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the church of England. Now would it not be a flat contradiction to this design, to separate from the church? These things being considered, we cannot apprehend (whether it be lawful in itself or no) that it is lawful to us; were it only on this ground, that it is by no means expedient.

It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be a compact united body, if you mean by that expression, a body distinct from all others; and we have no desire to be so.

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; it is the farthest thing from our thoughts; but as messengers of God to those who are Christians in name, but heathens in heart and life; to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore debtors to all of them, of whatever opinion and denomination; and are consequently to do all that in us lies, to please all for their good to edification.

We look upon the *Methodists*, so called, in general, not as any particular party; (this would exceedingly obstruct the grand design for which we conceive God has raised them up)—but as living witnesses in, and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon the clergy, not only as a part of our brethren, but as that part whom God, by his adorable providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these men neglect their important charge; if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express either contempt or bitterness towards them, betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Might it not be at least a prudential rule, for every Methodist preacher, not to frequent any dissenting meeting? Though we blame none who have always been accustomed to it. But if we do this, certainly our people will. *Now this is actually separating from the church*. If, therefore, it is, at least, not expedient to separate, *neither is this expedient*. Indeed, we may attend our assemblies and the church too, because they are at different hours. But we cannot attend to both the meeting and the church, because they are at the same hours. If it be

said, "But at the church, we are fed with chaff; whereas, at the meeting we have wholesome food:" We answer; 1st. The prayers of the church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea. 3d. In almost all the sermons we hear there, we hear great and many important truths. And whosoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting? Either the teachers are new-light-men, denying the Lord that bought them, and overturning his gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now whatever this may be to them that were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self denial and the daily cross; and to complete all, wholly separate from their brethren.

Nor is it expedient for any Methodist preacher to imitate the dissenters in their manner of praying; neither in his *tone*; all particular tones, both in preaching and praying, should be avoided with the utmost care. Nor in his language; all his words should be plain and simple, such as the lowest of his hearers both use and understand.—Nor in the length of his prayers, which should not usually exceed four or five minutes, either before or after sermon.

If we continue in the church, not by chance or for want of thought, but upon solid and well weighed reasons, then we should never speak contemptuously of the church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein.

In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shows. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

PRAYERS.

The following Prayers have been ordered to be read, in all the churches, supplicating Heaven to avert such a calamity as the spread of the Cholera in the British realms.

"Most Gracious Father and God! who has promised forgiveness of sins to all those that with hearty repentance and true faith turn to thee, look down, we beseech thee, from Heaven, thy dwelling place, upon us thy unworthy servants, who, under an awful apprehension of thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before thee: we acknowledge it to be of thy goodness alone that, whilst thou hast visited other nations with pestilence, thou hast so long spared us: Have pity, O Lord, have pity on thy people, both here and abroad; withdraw thy heavy hand

from those who are suffering under thy judgments, and turn away from us that grievous calamity, against which our only security is in thy compassion. We confess with shame and contrition, that in the pride and hardness of our hearts we have shown ourselves unthankful for thy mercies, and have followed our own inclinations instead of thy holy laws: Yet, O Merciful Father, suffer not thy destroying angel to lift up his hand against us, but keep us, as thou has heretofore done, in health and safety; and grant, that being warned by the sufferings of others to repent of our sins, we may be preserved from all evil by thy mighty protection, and enjoy the continuance of thy mercy and grace, through the merits of our only Mediator and Advocate, Jesus Christ. Amen."

"O, Almighty God! who by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remind us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day which to-morrow it may be too late to seek for; that so being strengthened by the good Spirit against the terrors of death, and daily advancing in godliness we may at all times be ready to give up our souls into thy hands, O Gracious Father, in the hope of a blessed immortality, through the mediation and for the merits of Jesus Christ our Lord. Amen."

NON-EPISCOPAL TESTIMONIES TO EPISCOPACY.

From the "Banner of the Church."

J. LE CLERC was born at Geneva, 1657. He was ordained a minister among the Presbyterians, at Geneva about 1679. He became so conspicuous as to be called to Amsterdam to fill the Professorship of Philosophy, Polite Learning and the Hebrew Language. He is the author of the *Ars Critica** and several other learned works. In a treatise "concerning the choice of our opinion among the different sects of Christians," he thus writes: "They who, *without prejudice*, have read over the most ancient Christian writers that now remain, very well know, that the former manner of discipline which is called Episcopal, such as that in the south part of Great Britain, prevailed every where in the age immediately after the Apostles; whence we may collect that it is of the Apostolical Institution. The other, which they call Presbyterian, was instituted in many places of France, Switzerland, Germany and Holland, by those, who, in the sixteenth century, made a separation from the Church of Rome."

This is rather a curious argument to induce one to become a Presbyterian; and our wonder will naturally be raised to know how in such a treatise as that from which it comes, he turns it to the account of his own sect. He was a candid man, and therefore obliged to

* This is considered so able, that a part of it has been translated, and is now advertised as in the press

admit the plain facts of history ; but as no man is obliged to testify against himself, in a court of justice, so we can hardly require even a candid man to preach down his own persuasion. How then does Le Clerc save Presbyterianism? Oh, in his day it was something like an hundred years old! **EXPEDIENCY** required that it should then be retained! If it were discarded, "all the dominions in which it prevailed," his own words, "would be put into the most dangerous disorders." "So," he continues, "**PRUDENT MEN**, *though they above all things wish for the Apostolic form of Church government, and that it might be every where alike, yet they think things had better be left in the state they now are, than venture the hazards which always attend the attempt of new things.*"

HUGO GROTIUS was born at Delft, in Holland, 1583. He was made Syndic of the city of Rotterdam,—an office of great dignity and importance. He was ambassador to France from the Court of Sweden. Besides several works in his profession, (jurisprudence) he wrote a celebrated treatise on the Truth of the Christian Religion, and Commentaries on the Holy Scriptures. The former work is, or, at least, was a text book in Harvard University. Grotius was a Remonstrant,—alias an Arminian; but as Arminius seems of late to have grown quite *orthodox*, (see Andover Biblical Repos. No. 2.) he would probably have more weight in this day, than in his own. In a letter to his brother, in the year 1645, he thus writes—"I would persuade them, (i. e. the Remonstrants,) to appoint some among them in a more eminent station, such as Bishops, and that they receive the laying on of hands from the Irish Archbishop, who is there, (probably Dr. Bramhall, once Bishop of Londonderry, and afterwards Archbishop of Armagh,) and that, when so ordained, they afterwards ordain other pastors." This same Dr. Bramhall, in his defence of Episcopalians against Richard Baxter, thus speaks of Grotius—"He was a friend in his affection to the Church of England, and a true son in his love for it. He commended it to his wife, and other friends, and was the cause of their firmly adhering to it, as far as they had opportunity. I myself and many others have seen his wife obeying the commands of her husband, as she openly testified in coming to our prayers, and the celebration of the sacrament." Sir Spencer Compton said that he was present when the widow of Grotius professed as much, and received the sacrament.

There seems not to have been any thing like that petulancy of opposition, in some of the older divines of Anti-Episcopal communions, to the three orders of the ministry, which now is so plainly visible. A higher argument than *expediency* they did not urge; and would undoubtedly have abandoned that, and conformed to Episcopal discipline, had they found their people so inclined. CALVIN wanted but such bishops as would do the Lord honour, and he would *anathemize* all who would not receive them, and do them respect! "Does any one live where Episcopacy is prevalent, (says LIMBORCK) let him not seek to overthrow it!" DOEDERLEIN, near the close of his second exceedingly learned volume of Christian

Theology, has some pertinent and acute remarks to show the *propriety and necessity* of a difference of order in the Christian ministry. The nature of the ministerial office and the safety of the Church require it, (he says) and *apostolic custom* gives it sanction. Having shown that this office involves a difference of duty, and a difference of responsibility, he argues that these betoken a difference of authority, and a difference of power in ministry.

I wish we could always meet with similar frankness. But Wahl, in his *Lexicon on the New-Testament* takes the pains to tell us that *Episkopoi* and *Presbuteroi* are synonymous terms, while he wholly passes by the peculiar and notorious signification of *Apostolos* in the early part of the Apocalypse. This he has done, although, as his translator says in his preface, "he has studied with much care and success the whole circle of Greek Phylology, as developed within the last thirty years." And this, his translator (esteemed one of our most accurate American scholars) has suffered to slip, *sub silentio*, although he claims to have given his author "a complete revision." The renowned Professor EICHORN does not hesitate to acknowledge that "angels," in the second and third chapters of the Apocalypse, mean bishops, prefects, or prelates; and says that the *Churches* (not Church, and therefore not parochial bishops) under their care are addressed through them, upon the same principle that an army is addressed through its general. This illustration gives most expressively his views of their official character.

POETRY.

FOR THE GOSPEL MESSENGER,

AN ADDRESS TO THE DEITY:

Occasioned by reading a "Sermon on the Trinity," by Bishop Griswold.

God in Unity!

God in Trinity!

Dwelling in unchanging love;

Thou who givest life and breath!

Thou who hast redeemed from death!

Thou sanctifying Dove!

Hearken to a mortal's prayer—

A sinner's supplication hear,

Who would thy mercy prove!

Save me from a life of sin,

Spirit! come and dwell within,

And holy make my heart:—

Oh! wash me from my guilt,

Thou, whose precious blood was spilt,

Salvation to impart!

And Thou, Creator of the soul!

My mind, my thoughts, my words control,

From Thee I'd ne'er depart!

Eternal ONE!—Thou undivided THREE!

Reigning in unrivalled majesty,

And filling every place:—

To Thee my soul I'd give;

In praising Thee I'd live;

I'd die to see Thy face:—

Father! I thank Thee for my breath!

Saviour! I bless Thee for Thy death!

Spirit! I praise Thee for Thy grace!

JULIA.

THE CHURCH CATECHISM VERSIFIED.

(Continued from page 24.)

Q.—Thou didst a promise by thy sponsors make,

That thou wouldst God's commandments keep with

Come, tell me then, for thy Redeemer's sake, [care,

How many, if thou knowest them, there are?

A.—God gave us ten—it was the sum express,

That we might keep them with the strictest care,

Nor must we either of them all, transgress;

Lest we should die, if such a crime we dare.

Q.—Which are they? tell me for thy Saviour's sake,

If thou hast ever learned them out by heart,

These holy statutes for thy pattern take,

And never from the faultless rules depart.

A.—They are the same which the Almighty spoke

On Sinai's hill, and published as his law,

Involv'd in circumambient fire and smoke,

Which all the trembling congregation saw.

They are the same which He to Moses gave;
On two fair tables of unchissel'd stone,
Where God's own finger did those laws engrave,
That they to all the people might be shown;
And even now you may, if so inclin'd,
The same from the inspir'd scriptures learn;
In Exodus with ease you may them find,
If you'll but to the twentieth chapter turn,
Q.—Which is the first of those commandments, say?
And then the next?—and then the next again?
Each in its proper place before me lay,
Until thou hast repeated all the ten.

THE TEN COMMANDMENTS.

A.—I. I am the Lord thy God supreme in pow'r,
For tender mercy and compassion known:
Then, on thy life, no other god adore;
For there is really none, but me alone.
II. Thou no carv'd image for thy god shalt take,
Like any being; in the heaven on high,
On earth beneath, on the sea's vast lake,
Or like a bird that thro' the air does fly.
Before such vanities ne'er bend thy knee,
Nor any such vile deities adore,
Either of earth, of wood, or stone they be,
By human labour form'd, and void of pow'r,
For I, the Almighty, am a jealous God,
And vengeance from the children oft require,
Who tread the paths their wicked fathers trod,
Thus the son suffers for his sinful sire!
I frequent punishment inflict on those
(Though to the third and fourth degree remov'd)
Who, like their sires, profess themselves my foes,
And senseless idols have, before me, lov'd:
But unto them my mercies I extend,
Who keep my statutes wholly untransgress'd,
Their long-continued line shall never end,
And in a thousand ages hence be bless'd.
III. Ne'er mention thou Jehovah's glorious name
Without respect and reverential awe;
For thou shalt not be free from guilt and blame,
If thou presumest to transgress this law.
IV. Remember thou in virtuous acts to spend,
And fioly exercise, the Sabbath day,
And like a Christian, to thy latter end
Worship thy God thereon, and to him pray.
Six days the Lord vouchsaf'd to give to thee,
Whereon thy temporal business should be done,
But, on the seventh, thou art no way free
To mind aught else, besides God's work alone.
Upon that day thou must from labour rest,
On pain of death, thou and thy family.

Both men and maids, and ev'ry lab'ring beast,
And ev'ry sojourner that stays with thee.
Within six days God form'd this wond'rous ball,
With ev'ry thing that in the same remains,
The sky, the earth, the ocean vast, and all
The countless tribes that swim its liquid plains,
To work, upon the seventh day he ceas'd,
Tho' unfatigued he from creation came;
Wherefore, to bless that day he then was pleas'd,
And hallow'd to eternity the same.
V. Unto thy parents all due honour give,
To their commands a proper deference show,
That thou may'st long in that blest station live,
Which God shall on each dutious son bestow.
VI. Take heed thou dost not any person slay,
Nor any blood, without good reason, shed;
The voice of blood is heard a mighty way—
God will pour vengeance on each murderer's head.
VII. Avoid adultery, that cursed thing!
And always of thy bosom-wife make much.
The waters quaff that gush from thine own spring;
But ne'er thy neighbour's cover'd cistern touch.
VIII. Aim not the smallest trifle to possess
By stealth, which to another appertains:
Use no deceit, nor any one oppress,
Tho' thou wast forc'd to bear the fiercest pains.
IX. Of perjury, and wilful lies, beware,
Nor by thy evidence thy neighbour wrong;
But still the truth of ev'ry one declare,
And ne'er with defamation stain thy tongue.
X. Neither thy neighbour's house, nor yet his wife,
Or man, or maid, horse, ass, or working beast,
Or any thing of his, desire thro' life,
But that of which thou justly art possess.

Thy mercy, Lord! unto thy servant show;
Inspire each breast with a religious awe;
Our stubborn hearts and inclinations bow:
That we may faithfully fulfil each law;
Pardon, good God! the crimes that we have done;
Remember not how often we transgress;
But all those laws, as formerly on stone,
Upon the tables of our hearts impress!
Q.—Tell me, what dost thou chiefly gather hence?
What do the laws, thou hast rehears'd, express?
Give me their plainest and their truest sense,
In as few words as thou thy thoughts canst dress.
A.—Two duties I have learn'd from them to know,
To which by love and gratitude I'm bound—
The one, I to my great Creator owe,
The other to my neighbours all around.
(To be continued.)

[From the South-Carolina Museum, 1797.]

A PRAYER:

Written by a Lady, under some embarrassment.

Withdraw from me, my ever-living God,
The many sorrows which I now endure;
Behold the anguish of Thy chast'ning rod,
And in Thy mercy let me find a cure.

Preserve me from these fears, that now await
To rack my mind with indigence and woe;
Pity, my God, a helpless widow's state,
And guard me, ever, from the threat'ning blow.

If I, impatient of my cares, have sigh'd,
Or grief, with impious discontent, have shewn,
Oh! let repentance be my future guide,
And resignation follow to Thy throne.

A. P.

RELIGIOUS INTELLIGENCE.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—From the periodical paper, (No. 5, vol. i.) issued in January, we learn, *respecting the mission at Green Bay*, that the cost of the buildings is \$8,940 97, for which sum the Society is altogether indebted to the liberality of the diocese of New-York. There are connected with the establishment, the Reverend Superintendent, 1 male, and 3 female teachers, 1 seamstress; 86 students, of whom 64 are boarders: all the boarders, except one, are of Indian extraction. The editor well asks: "To what nobler purpose can money be devoted than that of conveying the advantages of intellectual cultivation, and the still richer benefits of that religion which the gospel inculcates, to those who are living in the ignorance of untutored nature, and without any knowledge of the revealed will of heaven?" * * * "Let the friends of the poor Indian rejoice, that there are measures in operation, whose tendency is to prepare him for usefulness and respectability here, and for the employments and happiness of a heavenly existence. And while those Episcopalians who commiserate the wretchedness of these outcasts from the human family, derive from this consideration that exalted pleasure which it is so well calculated to impart, let them also regard it as a subject of special gratitude and praise, that the great Head of the Church has so favoured our beloved Zion, as to make her instrumental in putting into execution a plan, which, sooner or later, will cause "the wilderness to break forth into singing, and the desert to bud and blossom as the rose."

The missionaries in Greece state in their letters, that they have purchased for \$170 an acre of land, for such buildings as the mission will require. It is immediately without the walls of Athens. At present they rent a building for the school and the press. They have published tracts and school books. There are 110 male, and 467 female pupils, (100 are in the infant department.) "Tell the friends of the cause, that of the first *ninety-six girls who came to the school not more than six could read at all*, and that only in a very stammering way, and not more than *ten or twelve who knew a letter*. Now, almost all can spell, and many begin to read. If you could have seen the assemblage during the first week, and then look upon them again now, you would be astonished at the change in their external appearance. The habits of order and neatness which they here acquire, will, to some extent, be carried by them to their homes, and produce a happy effect also there. Every Sunday morning, they are assembled to read, and repeat from memory several passages of the New Testament. Upon these they are afterwards questioned, and explanations, with practical applications, are made by us *alternately*. The exercises begin with a form of prayer, pronounced by one of the children, and are closed by singing a hymn."

There are 4 native teachers. The whole expense of the mission is estimated at between 4 and 5000 dollars annually.

"The extreme South has yet done little for the object, except the generous donations of the ladies in Beaufort. Will not Charleston, S. C. furnish us with one thousand dollars towards building an extended school-house? Will any say that our objects seems too literary for a mission work? Let them look at the mission schools and colleges in Ceylon and Hindostan. Let them remember that a Christian church exists here already, and that it wants the light of human knowledge as well as of divine truth; that, if we have priests attend our school, it will be a sort of theological seminary; and that the gospel cannot produce its legitimate effect in the land, until the minds of persons are prepared to teach its unadulterated truths."

Among the books proposed for publication, to be used in the schools, is 'Goodrich's Geography,' somewhat modified, abridged and enlarged. We trust it will be *altered* also, for it is either this book, or one from the same author,* which we had occasion, not long since to expose, as containing unfounded and unkind insinuations against our church.

Under the head of "Wants of the South," we find an appeal, not for any southern or southwestern State, but for Illinois!

New-York.—The 'Protestant Episcopal Missionary Society' in this flourishing diocese, has increased its missionary stations, since 1826, from 26 to 57, and its receipts have increased during the same period from \$1364 to \$3209. "In these fifty-seven stations, forty-four missionaries (an increase of four from last year) are employed: but several of the most important stations are now vacant, and in pressing need of supply; while the labour in others has increased to such an extent as to render division necessary. The 44 missionaries now engaged, receive each the pittance of \$125 yearly; making a total of expenditure for the present year (with the recognized stations *scarcely more than three-fourths supplied*) of \$5500: while the amount last year expended by the committee for propagating the gospel was only \$4401. Thus there is an *increase of expenditure* to the amount of \$1100, to be provided for in the present year."

Bishop of Calcutta.—The melancholy intelligence of his death has just been received. Bishop Turner is the fourth Indian bishop who has died within ten years. "The blood of the martyrs is the seed of the church." And is he not justly entitled to the illustrious name of martyr, who aware of the effect of the Asiatic climate on an English constitution, hesitates not to encounter it for Christ's sake?

Communion Fund.—"Among the venerable usages of the Church, that of receiving, at each celebration of the dying love of our Lord,

* Gospel Messenger, vol. v. p. 230.

the contributions of her members, into the treasury of the 'sick and needy,' ranks as decidedly one of the most interesting and useful. In larger cities, where this class is more than proportionably large, the fund thus created is found a most valuable and indispensable auxiliary to the clergyman, who is most conversant with its objects, and must be, in general, its most efficient and judicious almoner." In an address of the Rector of Trinity Church, New-York, on the Sunday before the last Christmas, he says: "About one-half of the pensioners are between the ages of sixty and ninety years. A large portion of these have outlived their friends, or perhaps worn out their kindness by their long-continued wants. Many of them, from suffering, anxiety and distress, have been bowed down with decrepitude and come prematurely to the miseries of old age. Without a resource in your Christian benevolence what could they do? Their misery would be increased in a tenfold degree. They would be confounded with the common paupers of our city. And yet some among them have enjoyed ease and competency, and most of them in some period of their lives a good degree of comfort. While by a trifling exertion of our bounty, we can sufficiently relieve them, and at the same time spare them the humiliation which would be more painful than their wants, shall we not give both cheerfully and abundantly? And more especially in this severe and inclement season, when we are enjoying our table and fireside, while others are shivering with cold and nakedness, chilled to the heart even when actively employed in the day, and perishing from scanty covering in the night, stinted also by the enormous price of fuel in their daily food, and pinched by hunger as well as cold, shall we shut up our bowels of compassion from them? Should we be insensible to the wants of our own flesh and blood, even though there were no claim to our bounty from their own worth? How much less then should we be insensible to the sufferings of those who are of the household of faith."

The collections on Christmas day, were—in Trinity Church, \$181.75; in St. Paul's Chapel, \$155.22; in St. John's Chapel, \$125.49; total, \$462.46.—*Churchman.*

Sewing Society of St. John's Chapel, New-York.—The amount obtained from a recent Fair, \$364, has been appropriated to missionary purposes.

Protracted Meetings.—"We have often seen it asserted (says the 'Auburn Gospel Messenger') on good authority, that at many protracted meetings, and those prolonged to eight or ten days, not one word of the sacred volume has been read, except the text, and probably occasional quotations in the sermons. We are told also that in some regular congregations only one chapter, or part of a chapter, is read during the Lord's day, while in others the bible is used only as a convenient place for the preacher's notes. To us it does indeed seem material that the scriptures should be made a prominent object of attention in all worshipping assemblies. It is not

sufficient proof of our faith in the gospel, nor of our proper understanding of it, that we devote ourselves, however assiduously, to the business of supplying others with the revealed word. This, indeed, is not to be left undone, but the other cannot with safety be neglected. Of this, as of every other duty of the Christian, it should be remembered that it constitutes but a single particular. The danger is of so eagerly pursuing a single cause as to lose sight of the grand principles which should animate our exertions."

Useful Gift.—The editor of the 'Auburn Gospel Messenger' acknowledges the receipt of 51 volumes of the publications of the 'Society for Propagating the Gospel in Foreign Parts,' generously sent to him by order of the said Society. "These constitute (he remarks) a library of practical devotion, and while the editor lives they will call upon him for gratitude to the Society, and also for his greater diligence in a cause, in which so much has been done by the oldest Society of the kind in the Protestant world."

NEW PUBLICATIONS.

The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, &c.—The following strictures on the above work, ought to be published in every periodical that is favourable to common honesty.

"*Beware of Counterfeits!*" When this admonition has no higher aim than the protection of a quack medicine, it need interest but few. It is but rogue against rogue; and then, proverbially, honest men expect their rights. Not so when truth is at stake—when religion is prostituted to party uses—when the pure word of God is adulterated and abused. It becomes then a question in which all are concerned; and every lover of truth, every religious man, every worshipper of God in sincerity, is concerned to make common cause against the parties to the deception. Nor does it materially affect the subject whether the attempt at perversion be gross or insidious—be in matter of small, or of great moment. The *quo animo* is the same. The progress from little to more is easy; it being the first step which costs. The effect in shaking the confidence of men, and in undermining the foundation of the faith, is identical in character, and equal in extent. An edition of the New Testament is before us which calls, on these principles, for the unqualified reprobation of every honest man in Christendom. It bears no title of 'improved version;' gives no indication, from title page to colophon, that it is not the received translation, *verbatim et literatim*; but, like the Oxford editions, is described as 'The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek, and with the former translations diligently compared and revised.' Yet, in 1 Peter ii. 25. instead of 'are now returned unto the shepherd and bishop of your souls,' it reads '*unto the shepherd and overseer of your souls.*' Let no one say that it is but a verbal change, and that the Greek word for *bishop* is literally *overseer*. Very true. But so does the Greek word translated *deacon*, mean literally *minister*; and the Greek word that is rendered *elder*, might, with the same propriety, be rendered *presbyter*. To be literal here would serve no turn. To expunge the name 'bishop' from the bible would be an admirable preliminary to the extinction of the office of bishop from the Church. In every place, therefore, where it occurs, it is expunged, and 'overseer' is substituted! Magnanimous achievement! Most Christian stratagem! Unanswerable refutation of the Episcopal constitution of the ministry! The word 'bishop' does not occur in the New Testament—'argal,' down with the bishops! The imprint of

this admirable specimen of anti-episcopal honesty deserves and shall receive commemoration—'NEW-YORK: PUBLISHED BY R. SCHOVER. LUDWIG & TOLLEFREE, PRINTERS: 1831.' Let it be branded!

"This is not a singular attempt. In Cromwell's time, the 'kingdom of heaven' gave place, in a revised edition of the scriptures, to the 'commonwealth of heaven.' And we ourselves have seen a copy, printed nearer home, in which, to support the congregational principle of ordination, the apostles were made to say, 'Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business.' We confess, that we had thought that in these days of light and knowledge, all such attempts to lead men into error were exploded. We had supposed that Protestants were willing to stand or fall by the scriptures as they are. At least, we had supposed that when we were to have an 'improved version,' we should be told of it in the title-page. But we were wrong. Episcopacy must be put down. Bishops are 'rags of popery.' Scripture, to be sure, is on their side. All history confirms their claims. Reason and expediency combine in their behalf. They cannot, therefore, be reasoned out of the way. It does not answer to burn them now—unless in effigy. The name—it is the last resort—must be made unscriptural. A deliberate fraud is practised in the word of God—and all for his honour and glory!

"The device is as weak as it is wicked. No essential part of the argument for Episcopacy is thus affected. It still stands immovable, upon pillars of adamant. Yet, though there be no venom, there is malice in the bite. The assault is not a whit the less vindictive because it recoils upon itself. It is the will, without the power to harm. Will not honest men take the alarm at such attempts? Must not the cause be desperate that will resort to them? Should not they who reject a system which is so assailed, examine cautiously whether they have not been cheated into its rejection? Let the lovers of the truth be on their guard. Let them look well what editions, even of the scriptures, they put into their children's hands. The enemy is on the alert. His name is Legion. Be not ignorant of his devices. 'Beware of counterfeits; for such are abroad!'"—*Banner of the Church.*

An Address; delivered before the Charleston Infant School Society, in St. Michael's Church, Charleston, on the evening of the 13th October, 1831. By Thomas House Taylor, Rector of St. John's Parish, Colleton. Published by request of the Society.

Much as we admired, and were impressed with the usefulness of this address when we heard it, we are not the less gratified and persuaded of its being adapted to do much good, now that we have read it. It may be often read with advantage, for it opens a wide field for reflection. The language is choice—the sentiments just and pious—the plea for Christian education unanswerable.

The following extracts cannot fail to invite those who have not the address to inquire for, and to read it:—

"O! how disastrous is the influence which genius and learning confer, if it be exerted to disturb men's trust in their Creator; to unsettle the foundations of religious duty; to destroy all reverence for sacred institutions, and to loosen the bands of society, by releasing the young from all the restraints, which a sense of accountability, and of the loveliness of Christian virtue are known to impose. O! how fiend-like it is to employ a teacher's power, not to guide the young, with meek enthusiasm along the path of truth; not to cherish those sacred convictions which ennoble character; not to inspire the mind with admiration for what is great and good and venerable in the history of its race; not to breathe into it a sympathy with moral beauty and grandeur, a love of virtue, and a perpetual thirst for something higher and purer and nobler, than it has yet attained; but rather to nurse and direct the bitterest feelings of revolt and disdain against every arrangement, which the experience of the good has hallowed! to blight piety in the bud; and by a look and a sneer, to destroy utterly and forever all the inestimable fruits of a Christian mother's prayers and toil!

"I can conceive of no injury to society so serious as this. I can conceive of no injury so serious and unpardonable as he inflicts, who labours to seduce the young into an abandonment of all the restraining sanctions of religion; who seeks to destroy the very influence of goodness, by constantly deriding all the illustrious names, who have united a reverence for the Deity with their distinction among men; with whom Johnson and Newton, Locke and Bacon and Boyle, Hale and

Jones and Cowper, are all drivelling bigots; who, with a cant of respect upon his lips for the oracles of truth, is forever quoting them with a profane and vulgar licence; who teaches, directly and indirectly, that the Sabbaths and the ordinances of God are senseless impositions upon human credulity; that prayer is a mockery—if there be a God—and if there be no God—‘what then?’ Aye, we ask it, *what then?* Let but our land be cursed of God with a prevalence of such gross delusions as these, and the convulsions of society would every where, and quickly, tell you *what then!*”

“While the learned lessons of the schools are more and more forgotten, the principles which my mother gave me, and the hopes which she inspired, they alone are found to brighten and expand, to grow purer and stronger, as I advance upon the exhausting journey of life.”

“If there be a heart among you that bleeds when it contemplates the blighting ravages of intemperance, (that mother of calamity and crime) which are to be observed on every side of us—the degraded, houseless, and weeping families—the wrecked understanding—the polluted heart—the conscience seared and defiled, and the soul perhaps eternally undone—O to you would I appeal, to aid us in the most likely of all means to revolutionize the habits of society, by training the young, from the dawn of life, to regard every approach to intemperance as the most dreadful of all things.”

French Prayer Book.—Messrs. T. & J. Swords of New-York, have just published a new and beautiful edition of the ‘Book of Common Prayer’ in the French language, revised and corrected by the Rev. Antoine Verren, A. M. Rector of the French Church du St. Esprit, N. Y., and Professor of French Literature in Columbia College. This amiable and interesting foreigner deserves great credit and praise from the church whose formularies of faith and devotion he has adopted, for the talent and industry displayed in presenting an improved edition of them to the world, in a language so extensively known as the French.—*Prot. Epis.*

OBITUARY.

Died at New-York, January 9, 1832, JAMES M. PENDLETON, M. D., in the thirty-sixth year of his age.

His course of life throughout was that of a zealous student, a devoted physician, and a consistent Christian. The case of his patients he always made his own, by the zeal and sympathy with which he devoted himself to their cure; and on every suitable occasion, he was prompt and firm in the expression of his Christian faith, and his attachment to the principles and practice of the church, of which he was a regular communicant.

That a life thus devoted to virtuous usefulness, should be terminated by a death of Christian peace, is a blessing we naturally anticipate. Still, however, it is pleasing and comforting to be able to record the fact, and to say to the trembling Christian, as well as to the worldly unbeliever—“Behold how a Christian can die!” It is a comfort to those who trust to be in like manner supported in that trying hour—and it may be permitted to one who witnessed it, to say, that seldom has a Churchman more serenely consecrated the close of a virtuous and Christian life.

Though called suddenly, he did not meet the summons as if it came unexpectedly; but in the midst of all that could make life most dear, he resigned himself without a murmur to the will of his heavenly Father. “I am not terrified at the approach of death, (were the first words he addressed to his Christian friend, who hurried to see and comfort him,) “my trust, my only trust, is in the mercy of God, and the atonement of my Redeemer.” In the expression of his Christian confidence, there was no enthusiasm, neither was there any doubt. He was calm and serene, penitent and thankful. In his dying remembrances, no friend was forgotten, and no duty neglected; they who surrounded his dying bed, will long remember his words of comfort—and the bequests he then made will testify, that the holy cause so near his heart in life, was not forgotten by him in the hour of death.

Of his attachment to the services of our church, a striking evidence was incidentally given in the latest religious services which his strength admitted. His friend having at first prayed with him in language prompted by the feelings of the moment, he said, "Turn to the services for the dying—use the prayers of the Church for one extremely ill, at the point of departure: I am more familiar with them, they naturally affect me more." When that was done, he exclaimed, "Those words are comforting. Now say the Lord's Prayer, slowly and distinctly." As this proceeded, he joined in each petition with an audible voice, then added, "Now leave me—I would compose myself." These were his last words to one who will long retain the memory of a death-bed scene, which in calmness and peace he has seldom seen equalled—never surpassed. M.—*Churchman.*

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian acknowledges the following donations:—

By the Rev. Dr. Dalcho.—Two Treatises, one of the Christian Priesthood, the other of the Dignity of the Episcopal Order. By George Hicks. 8vo. Lond. 1707: A Defence of Diocesan Episcopacy. By Henry Maurice, D. D. 8vo. Lond. 1700.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Pro. Epis. Church in South-Carolina.—On Wednesday, January 11, 1832, in St. Michael's Church, Charleston, the Rev. Theodore B. Bartow, Deacon, of the diocese of Georgia, was admitted to the Holy Order of Priests; in conformity with Canon XX. of the General Convention.

By the Right Rev. Dr. Ives, Bishop of the Pro. Epis. Church in North-Carolina.—On Sunday, November 27, 1831, in St. James' Church, Wilmington, Mr. Thomas F. Davis, jun. was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Croes, Bishop of the Pro. Epis. Church in New-Jersey.—On Wednesday, December 28, 1831, in Christ Church, New-Brunswick, Mr. Edward E. Ford, was admitted to the Holy Order of Deacons: and the Rev. Hewlett R. Peters, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New-York.—On Monday, December 12, 1831, in St. Mark's Church, N. Y., Mr. Kendrick Metcalf was admitted to the Holy Order of Deacons.

CALENDAR FOR FEBRUARY.

2. *Purification of the Blessed Virgin, Mary.*
5. *Fifth Sunday after the Epiphany.*
15. Meeting of the Convention of the Protestant Episcopal Church in the Diocese South-Carolina.
14. Anniversary Meeting of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
12. *Sixth Sunday after the Epiphany.*
17. Anniversary of the Protestant Episcopal Missionary Society, composed of Young Men and Others.
19. *Septuagesima Sunday.*
20. Anniversary Meeting of the Diocesan Sunday School Society of South-Carolina.
24. *St. Mathias.*
26. *Sexagesima Sunday.*